THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him turn unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon,—ISAIAH 55: 7.

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DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

THE following discourse was delivered by President George Q. Cannon in the Tabernacle, Salt Lake City, on Sunday, January 22nd, 1898.

I cannot help expressing my gratification, and I feel that in making the expression I am giving utterance to the feelings of the great majority of this congregation, in listening to the testimonies that we have heard this afternoon. I do not know that we could get a better idea, in the same space of time, of the character of the labors of the Elders in the various fields, and the manner in which they are gaining experience and are filling their missions, than we have had this afternoon. Two Elders from the Southern States, one Elder from the Indian country, one Elder from Australia, another Elder from Switzerland and Paris, and all come back testifying of the goodness of God and of the power which God has bestowed upon them in these various fields! To me, as I have said, it is most gratifying; and if these young men will only cherish the spirit they have received and the testimony that God has given unto them, they are capable of doing great good in their various localities and in their circle of acquaintances. In this way men are raised up and spread among the people who become living witnesses of the truth of the work, who have proved for themselves its divinity, and the willingness of God to hear and answer their prayers. I am greatly pleased to know that these young men have returned bearing this testimony; and if they will continue to cherish it and live lives of purity before the Lord, there is no reason why they should not continue doing great good for the work of God.

While listening to them I have had some reflections concerning the character of the mission that the Lord has given unto us, His people. I can recall the time when, in regard to many things that the world have

been enlightened upon, there was great darkness and great misunderstanding, which the preaching of the Elders has helped to remove. In our Doctrine and Covenants—I think in the 19th section—before the Church was organized the Lord revealed to the Prophet Joseph concerning the condition of the human family. Up to that time it was universally taught by the prominent sects of the day that there was no future opportunity for man after he left this probation—that is, his destiny was fixed for all eternity. If he were a righteous man, he would go to heaven; if he were a wicked man, he would go to hell. His condition could never be changed; he would have either eternal happiness or eternal misery. There would be no relief for the one that was consigned to hell. In this way the fears of the people were aroused, and most terrible appeals were made to persuade them to turn from sin to righteousness. This was the principal theme of preachers, say, fifty or sixty years ago. But the Prophet Joseph Smith, inspired of God, revealed the nature of future punishment—that while it was endless punishment, as all God's punishment is, for He is endless, the soul consigned to it was not consigned to it forever. This revelation explained and made very clear the words of the Lord concerning every man being rewarded according to his deeds in the body. The revelation of that principle to the human family has had a wonderful effect upon mankind. The ideas that prevailed at that time have been dissipated, and more correct ideas now prevail, due, as I firmly believe, to a very great extent, to the preaching of the Elders of this Church.

So in regard to the condition of those of the human family who never heard the Gospel of Jesus Christ. What a benighted condition mankind were in upon this point. If preachers were asked what would be the fate of the heathen and of men and women who never heard the Gospel of Christ, what was their answer? There is only one name, we are told, given under heaven by which mankind can be saved, and that is the name of Jesus Christ; but there are millions of human beings that have never heard that blessed name; never heard that Jesus died for the redemption of the human family. What will become of them? No response of an intelligent and satisfying character was ever heard from any of the preachers upon this subject. But Joseph Smith, inspired of God, revealed to the world how this could be done, and also, to some extent, the nature of the rewards and punishments that God had in store for the human family. And these revelations cannot be read by any person without their being convinced of the truth of them. They may stifle their faith in the man who received the revelations; they may think he is not what we say he is—a Prophet of God; but they cannot reject the truth. That truth has spread. The knowledge of it has been disseminated, until now the religious world is almost permeated with this "Mormon" doctrine, which God revealed to His servant Joseph Smith. In this way the Elders who now go forth, go equipped with the truth, having these revelations in their possession, and able in consequence to meet and cope with the learned of the world. There is a power and a divinity about these principles that must and does appeal to the understanding of the children of

men. Though they may reject the man through whom they were revealed, and say he was not inspired of God, they cannot reject the principles themselves.

So it is, my brethren and sisters, with all the principles of the everlasting Gospel. The world is being benefited by the preaching of these young men who are going out continually to the various missions throughout the earth. They may think themselves that they are not doing much good; but no man can teach these divine principles that the Lord has revealed without their having their effect upon the human family. I am a great believer in the idea that no seed of truth is ever sown unsuccessfully. It will find a lodgment in some heart, and it will remain there. It may not germinate immediately, but the time will come, either in this life or in the life to come, when it will sprout and bring forth fruit. I believe, therefore, that the Elders, in going forth and bearing testimony that this is a divine work and that Joseph Smith is a Prophet of God, though they may think they do not accomplish very much, they do, in my opinion, do a great work, and some time in the great future it will be seen that their labors have not been fruitless. Although men and women may not have been converted or baptized, nevertheless the labors of the Elders will contribute to their salvation and their redemption. God has revealed to us that every soul born on the earth must hear the glad tidings of salvation, either in this life or in the life to come. This Gospel will be preached to every one, and all the inhabitants of the earth will have the opportunity of believing in Jesus Christ, of repenting of their sins, and of obeying the principles of the Gospel. God cannot consistently with His attributes, condemn the children of men if they have not heard the truth. It is when men hear the principles which God has revealed for their redemption and then reject them, that condemnation attaches to them, and they will be punished according to their hardness of heart. On the other hand, if they obey the truth when they hear it, they will be rewarded according to their acceptance of it and their repentance.

God has commanded His servants in every generation and among all people to preach repentance. It is a solemn injunction upon us, and we cannot do our duty without fulfilling it. "Repent all ye inhabitants of the earth!" is the great cry which God desires us to utter. It is by repentance that we shall be saved. We must believe in Jesus Christ, and then repent of all our sins, and forsake everything that is evil. This is the cry of angels as well as of human beings. They call upon all creation to repent. God wants us all to forsake sin and turn unto Him; where we have done wrong, to repent of that wrong; and if we will do this, He has promised forgiveness.

The spirits of the damned—those who have committed abominable crimes—will have this doctrine preached to them, and they will be kept in torment until they repent of their sins. The labors of the men who have received the Priesthood in this life will be continued in the life to come, in this glorious work of carrying the glad tidings of salvation to those who sit in darkness because of their sins—who may be in the condition of the antediluvians, whom the Lord consigned to prison after des-

troying them with a flood because they rejected the testimony of Noah and those associated with him. The Lord had promised His servants, however, that these people should be visited after they had atoned to some extent for their violation of His laws; and this was the glorious mission of our Lord and Savior Jesus while His body lay in the sepulchre. He went into the spirit world and visited these spirits in prison, unlocked the doors of their prisons, and started again the work of preaching salvation to them, to see whether, after having endured the wrath of God from the time when they were overwhelmed with the flood until then, they would receive the Gospel of salvation and repent of their sins. That is the labor that we have upon us as a people, both here and hereafter.

There is no work more glorious in the sight of our Father in heaven than the endeavor to save His children. Hence it is that these young men come back and testify of the power of God which they have had. It is the manifestation of God's favor to them, because they are laboring for the salvation of His children. Angels, as I have said, take delight in this labor of saving the children of God, to bring them back, through obedience, into His presence, where they can dwell in happiness and enjoy that felicity that He has prepared for those who will keep His laws. This is a labor that devolves upon us now. Hence it is that we build temples. They are a testimony to this generation of what we believe in and what we are doing. We are doing more for the redemption of God's children than all the rest of the world combined. That is a very strong statement, and it may be set down by some as boasting; but it is not an idle boast—it is the truth. God has given us means, and we have used that means in building temples, and we will use still more for this purpose. Our great mission has been and is to endeavor to save mankind, to bestow benefits upon the human family, to redeem the children of God, so far as we can. And we believe that those who have lived in this generation and received the priesthood and have passed away, are now as busily engaged as these missionaries have been, and perhaps more so, visiting the dark regions where the children of men are in prison because of their sins, and proclaiming the Gospel to them.

What is that Gospel? Faith in the Lord Jesus Christ, the Redeemer of the world, who left His glorious abode on high and came on earth to endure and to die for our salvation. Repentance. Is it not a glorious thing to be able to say to a wicked man, "Only repent with all your heart, and God will forgive you." This is what is being preached unto the spirits in prison. They are being told how they can escape from their evil surroundings and from the power of Satan. Then if they will repent, there are men on the earth who will perform for them, in places expressly dedicated to God for that purpose, those ordinances that cannot be administered there. They can be baptized for them, they can act for them in receiving the ordinance of laying on of hands, and thus they can receive the Spirit of God, and be snatched from the evils to which they have become subjected through sin, and be placed in the path where they can continue to progress eternally.

Can you conceive of anything more glorious than this for us to do?

We talk about heaven; what greater heaven can man have than to be engaged in a work of this kind? The happiest days and years of my life have been spent in endeavoring to save mankind, by preaching the Gospel to them. It has irradiated my whole life; it has filled it with boundless happiness. I have had joy beyond expression in this labor. I therefore know how glorious it is. There is nothing on earth so pleasurable, nothing so exalting, so happifying. I do not think of anything we could be engaged in that is more productive of happiness. Why, we can spend eternity in doing good to our fellow creatures. There are different degrees of glory. Some attain to a more exalted glory. They must help those who are lower to rise up to their plane. Then there is another degree below them, and they must labor to lift those who are lower than they. Thus we can go on, every man in his sphere and in his glory endeavoring to lift up others to his height, until eternity will be filled with our labors in this direction; progressing from one degree of glory to another, without end, because there is no end to eternity, no end to glory. And as we progress, of course our capacity becomes enlarged. This will be our heaven. It will be the work in which God is engaged, in which Jesus is engaged; for, as I have said, He forsook the mansions of glory to save us. It was so great and glorious a labor that in it He felt compensated for leaving heaven and coming to earth. And if we have His spirit we will feel as He does in relation to this, and we shall go on from one degree of perfection to another, advancing as our Father in heaven advances, for there is progress for our father and for our Lord Jesus. There is no such thing as standing still in the eternal work of our God. It is endless progress, progressing from one degree of knowledge to another degree. Thus the children of men will be continually exalted and drawn up toward God. Of course, I do not refer to those who commit the unpardonable sin, who are sons of perdition; but all others will have the opportunity of progress and of repentance. That is the great word, Repentance! If they will only repent of their sins, God will wash them out. He tells us that though our sins be as scarlet they shall be made white as wool, if we will only repent. That is the great cry that the Elders of this Church are commanded to give unto the inhabitants of the earth; for by means of repentance and obedience to the ordinances which God has revealed, salvation is assured.

Brethren and Sisters, we need to repent. We need to cherish the spirit of repentance continually. Sin will drag us all down. We cannot commit it in any form without it having an injurious effect upon us. We therefore should repent of sin, cherish the spirit of repentance in our hearts, and continually ask God to forgive us, bearing testimony to Him by our conduct that we do really repent, and that we desire to forsake sin. It is not repentance at the time of baptism alone. Some people have an idea that because they have entered the waters of baptism and repented of their sins then, that is an end of it. What a mistake! We need to have this spirit of repentance continually; we need to pray to God to show us our conduct every day. Every night before we retire to rest we should review the thoughts, words and acts of the day, and then repent of everything

we have done that is wrong or that has grieved the Holy Spirit. Live this way every day, and endeavor to progress every day. We may indulge in many things that are not right; indulge in wrong thoughts, be actuated by wrong motives, may have wrong objects in view. I tell you now, as a servant of God, there is a spirit among this people at the present time that must be repented of. I am ashamed of many things that take place in our midst. I see men filled with a spirit that I know is not of God—and prominent men, too; and I know this must be repented of, or condemnation will follow. Therefore, we need to repent every day and every hour, everyone of us. There is none of us so perfect but that we need to do it, and if we do not we will grieve the Spirit of God and check our progress. We need not hug the delusion to our bosom that because we are members of the Church and hold the Priesthood, therefore we can do things that other men cannot do and not grieve the Spirit and be condemned therefor. We cannnot. I bear testimony to that this afternoon.

I pray God to bless us all, to fill us with His Holy Spirit, and to give us proper conceptions of our relationship to God and to our fellow men. Let us be saviors in our sphere, as our Lord and Master is and was. Let us seek to have His Spirit, and to save our brethren and sisters, not to condemn them. Let us put away prejudice, hatred, animosity, and everything of this kind from our hearts, and cherish love. God is love. Oh, what a glorious thought that is! We must be filled with charity towards even those who offend us or do things that we do not admire. We should have a spirit of charity for all our brethren and sisters, and indeed for all the world. God help us to cherish these glorious principles that the Lord has revealed to us for our salvation, is my prayer, in the name of Jesus Christ. Amen.—*Deseret News.*

CONFERENCE APPOINTMENTS.

CONFERENCES will be held in the various sections of the British Mission as follows:

Norwich	April 9, 1899.
London	April 16, 1899.
Nottingham	April 23, 1899.
Sheffield	April 30, 1899.
Manchester	May 7, 1899.
Leeds	May 14, 1899.
Newcastle	May 21, 1899.
Scottish	May 28, 1899.
Irish	June 4, 1899.
Liverpool	June 11, 1899.
Birmingham	June 18, 1899.
Bristol	June 25, 1899.
Welsh	July 2, 1899.

TRUE merit wherever found, is ever modest, just as the well filled heads of grain are always bent.—DICKENS.

UTAH ITEMS.

The town of Thistle is to have an electric light plant in the near future.

The citizens of Orangeville have decided to erect a substantial new school building.

By a vote of over four to one, the taxpayers of Gunnison have decided to bond the school district for $7,500 to build school houses.

The people of Springville are very much elated over the prospects of a sugar factory being erected at that place during the coming season.

The Utah Sugar company's stock is climbing skyward. Sales of considerable blocks were made lately at $13 per share, $3 above par, the highest price ever scored by it.

Architect R. C. Watkins has gotten out plans for the Sanpete Stake academy to be erected in Ephraim. The building will be commenced as soon as the ground can be broken.

Sixty-five residents of the newly founded town of Lund have filed a petition asking that a postoffice be established at that place. Lund is the present terminus of the Utah & Pacific railroad.

The Telluride Power Transmission company has built about 600 feet of snow sheds near their works in Provo canyon to protect their dam and flume from snow-slides, which are frequent in that vicinity.

The question of a sugar factory at Gunnison is being seriously agitated, and there is now every reason to believe that the plant will be erected, the necessary amount of money already having been pledged by some of the leading citizens.

The St. Anthony, Fremont County, Idaho, *News* of January 27, says: The new Latter-day Saint meeting house is a triumph in church architecture and cost $2,500. It can seat 400; has a fine organ and a choir of 70 voices, voted one of the very best in Fremont Stake.

At the commencement of the present year there were 468 missionary Elders laboring in the Southern States Mission; 192 Elders and four sisters in Great Britain; 75 Elders and one lady missionary in Germany; 28 Elders in Switzerland, and 25 Elders and six sisters on the Sandwich Islands. Altogether, the world over, there were about 1,700 missionaries in the field on January 1, 1899.

The new town of Abraham, in Millard County, named by President Wilford Woodruff in remembrance of the late Apostle Abraham H. Cannon, has every prospect of a boom this coming spring. The incoming settlers are largely from Utah's Dixie, Sanpete County and Spanish Fork. It is situated about ten miles northwest from Oasis station on the Oregon Short Line, or six miles from the town of Hinckley.

The Saltpeter company, owner of the saltpeter deposits in Neff's canyon, about six miles distant from Salt Lake City, has decided to put its material into commercial form at once, and to that end will begin the erection of a leaching plant, the foundation of which is a set of eight tanks and a flow of water. This provided, the crushing of the crude ores, that average about 40 per cent saltpeter per ton, and the precipitation of the article will commence. A market has been assured the company by the powder plants of the Pacific coast.

No other enterprise is more worthy and deserving of State aid than bona fide reservoir and canal undertakings. These enterprises are doing more to encourage the settlement of arid lands than anything else. We have in mind one such undertaking in this (Washington) county, the Enterprise Reservoir and Canal Company.

The object of this company is to confine the waters of Shoal creek in Little Pine valley by a dam of masonry 80 feet high, 20 feet wide at bottom and 8 feet wide at top, fronted by a bank of earth 160 feet wide at bottom with a slope of 24 inches to each foot to the top. This will form a reservoir one mile long by half a mile wide with an average depth of 45 feet of water, which will serve to irrigate 5,500 acres of land as good as any in the State.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 23, 1899.

MODERN REVELATION.

"AND he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."—EPH. 4: 11-15.

In consideration of the ritualistic controversy now on in the Anglican Church, the above quotation should be interesting as well as instructive, as it shows clearly the necessity of those officers that the Lord placed in the church in the early times.

In case of controversy there were inspired men to settle all disputes by inquiring and obtaining the mind and will of the Lord, and to prevent men from being "tossed to and fro, and carried about by every wind of doctrine," for in those days the Church was firmly anchored to the Rock by the cable of revelation; and, when the mind of the Lord was obtained, there was an end to controversy on all matters of doctrine.

When there was a disputation regarding circumcision, as recorded in the 15th chapter of Acts, there was a deputation sent to Jerusalem to lay the matter before the Apostles, who were the vicegerents of the Lord on earth, and after they had rendered their decision we hear of no further disputation on the matter.

In writing to the Gentile converts in Antioch regarding their decision, we find that they did not depend upon their own opinions but received the word of the Lord, as recorded in the 25th verse as follows: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things."

But in this enlightened age the Christian denominations claim that those officers and gifts are no longer needed and consequently are done away; therefore there is no tribunal to decide controversy except that of uninspired men, and then the opinion of the layman is as good as that of the ecclesiastic. After a conclusion is reached there is no way to know whether or not it is approved of the Lord, and men are still left in "Doubting Castle."

A religion without revelation is like a steam engine without fire and is as powerless.

The Savior said, "the things of God knoweth no man, but the Spirit of God." The Spirit of God is the spirit of revelation, and Christ, in promising it to the Apostles said it would teach them all things and show them things to come.

Religion is that science which teaches God and man's relation to Him, and is beyond the reach of ordinary scientific research, for "no man knoweth the Son but the Farther; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. 11: 27.

That it is positively necessary that all should know God is attested in the following passage from the prayer of Christ Himself: "And this is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent." John 17:3.

Whenever there has been a dispensation of the Gospel on the earth revelation has been the great fundamental stay and support, and to claim that it is done away is to acknowledge that there is no dispensation of the Gospel extant on earth. It is a common fallacy to suppose that revelation was to cease with that of John on the Isle of Patmos, but the evidence that such is not the fact is found in that revelation itself, because it predicts future revelation. In the first verse of the fourth chapter the the Voice said, "Come up hither, and I will show thee things which must be hereafter. Among many other wonders that were to appear, we find in the 14th chapter and 6th verse the following: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Now, who will come under the condemnation mentioned in the 19th verse of the last chapter unless it be those who "take away from the words of the book of this prophecy" by teaching that those prophecies can never be fulfilled by the appearance of that angel with the everlasting Gospel?

Because no MAN was allowed to add to or take from the words of the book of that prophecy, there is no reason why the LORD should not further reveal Himself and His laws to humanity by sending that angel spoken of by John.

As there is no conflict but perfect harmony between the two propositions, we declare that the angel spoken of has come to earth and restored the everlasting Gospel, and it is now being preached "unto them that dwell on the earth" by 1,700 Elders of the Church of Jesus Christ of Latter-day Saints, that sect that is "everywhere spoken against." They are preaching no new doctrine, but the restoration of the Gospel as taught by Christ and the Apostles. with all its officers gifts and blessings, and is the "power of God unto salvation" as it was in days of old.

A. W.

DISCIPLINE IN THE CHURCH.

EVERY organization among men carries within itself the principle of self protection; discipline, subordination and control are all essential,

here must be order, rules, regulations, and penalties for violation of these are inherent and implied where unmentioned, or confusion and chaos would be inevitable.

Towns, cities, states, nations are based upon and held together by the very nature of things; corporate bodies, factories, and mutual organizations stand by that idea; family government is in an ever present condition of control, all its members are subject to correction, to counsel, to the will of the recognized head, and while there may be no definite penalty for rebellion or disobedience, penalty is silently and in the main effectually dealt out and accepted in a greater or less degree.

Organizations of a religious character possess and exercise the same right over both ministers and members. One who preaches doctrines which are deemed erroneous, is silenced; members who violate rules and covenants are tried for their fellowship or expelled; there must be a semblance of unity at least, the exterior must be harmonious, and when lenity is so far indulged in as to allow insubordination or offences to become chronic and noted, the moral influence of such an organization is partially nullified and even spiritual life droops in the presence of an acknowledged yet undisciplined wrong.

The Gospel, however, was given for the salvation of men and women, and but little is asked of a candidate for admission as to his or her antecedents; if he or she claims to be repentant and to ally that with faith in God and Christ, we do not know of any authority to forbid such an one being baptized; but whatever the past may have been the truly converted subject is expected to bring himself or herself into subjection to rule and discipline, if they really wish for and desire in their hearts the promised blessings which belong to honest membership in the Church.

A man may have been a drunkard, he is expected to abstain; he may have been a blasphemer, he is expected to curb his tongue; a licentious man, and he is expected to work hard for self control.

It is not a crime to have been a sinner, the Savior and His servants came to call sinners to repentance; he may have been degraded, the same authority came to seek and save the lost; he may have been ignorant, the work of the ministry is to enlighten. It is not the whole that need a physician but they that are sick; the self-righteous Pharisee, the man already saved, the perfect man, are all outside the purpose of the Gospel, it was meant for others, and in fact this probation is not the proper place for those without sin, they ought to be translated or die, for it must be a hell to them to mix with common, ordinary, weak, sinful, fallen men and women.

It is grand to know that in the order of God there is ample provision made for the redemption of the frail and weak and erring children of the flesh; when they enter on the path of rectitude with a full purpose and sincere heart, the heavens are on their side. There is more joy over one sinner that repenteth, than over the ninety and nine who think they never went astray.

It is well understood even by the novice in the Gospel that after faith, repentance and baptism for the remission of sins, there comes the laying

on of hands for the gift of the Holy Ghost; and this is no delusion, the convert feels it, it is an inward monitor, "God working in him to will and to do of his good pleasure;" he becomes, "a new man in Christ Jesus;" the Gospel "comes with power," "the spirit helpeth his infirmities," and he gradually and sensibly overcomes, yet it is not by human might, resolve or power, but "by my Spirit saith the Lord."

The convert has another grand aid where there is unity, that is the faith and prayers of his brethren in the Church; they know of weakness from personal experience, they know of temptation for they have been tested by its power, they know of trial for they have felt the fire, and for all they have or are they praise the Lord, and like their great leader they know, in part at least, how to succor them that are tempted, because they have been tempted like unto their brethren.

How these reflections fill the soul with the sacred fire of charity, how ready to forgive under its mighty influence and if called upon as Jesus was when the woman was taken in adultery, they are not ready to cast the first stone, but like Him they would rather ask, "Hath no man condemned thee? neither do I condemn thee! Go and sin no more."

It is not meant by this that the Church shall fail to take cognizance of the transgressor, but justice will be tempered with mercy, and wisdom from the Spirit will govern presiding officers in the discharge of duty when that is disagreeable, but salvation is in the Church, and to cut even an incorrigible man or woman therefrom, is one of the saddest things required of the Priesthood of God.

Patience is one of the virtues, and it is not a good thing to forget entirely that "with what measure we mete, it shall be measured to us again, pressed down and running over." N.

A TREAT.—President P. D. Lyman, H. W. Naisbitt, and J. C. McFarlane, business manager at "42," were privileged to visit and inspect, while she lay in the Alexandra Dock, the s.s. *New England*. one of the latest fine creations; this vessel, which runs between Liverpool and Boston in about eight days, is a beautiful, fine cut specimen of steamship architecture, she is some 525 feet long, drawing from 27 to 28 feet of water, and riding as gracefully as a swan although the captain's bridge must be nearly fifty feet above the level. Her main saloon is on deck, nearly faultless in all its arrangements, with wide sweep for first class passengers which includes the finest outer promenade ever seen on a vessel, one which can be closely curtained if the weather requires it; the berths are roomy and airy, with all toilet appliances, and with conveniences undreamt of but a very little while ago. Lounging, card, and reading rooms for both sexes, and a liberal library are luxuriant and easily accessible. For each class we noticed a suitable piano, and potted plants in great variety. The second class saloon, cabins, and all appointments seem to be equally good though less ornate and desirable. The steerage accomodations are beyond anything hitherto observed, upholstered furniture, good tables, and the steward arrangements are fine, the whole enviable by comparison, and for comfort altogether excellent. The trimmings throughout, the heating and lighting facilities,

must make sea travel a luxury, rather than a disagreeable trip to be avoided or deferred. The wood-work, light and dark in contrast, is all natural and polished, every thing scrupulously clean, and service of the very best. We had the pleasure of dining aboard as the ship moved out of dock toward the great landing stage, where she received her saloon passengers, and to the minute she swept round, (with the assistance of a tug,) "a thing of beauty and a joy for ever," until under her own steam she headed for the great Atlantic, with her hopeful living freight, the pride of her owners, doubtless, and a triumph for her builders.

GOOD.—The Bristol *Mercury* courteously gives insertion to a very timely and feeling letter from President H. L. James and approved by all the Elders, in regard to the late anti-Mormon agitation and its consequences in that city; the communication commands our warm approval from beginning to end, and now, if possible, let controversy give way to legitimate enquiry, try to benefit the seeker after truth by preaching the Gospel, and as to others if you "bray a fool in a mortar with a pestle, yet will not his foolishness depart from him."

The self appointed chronic controversial agitators care nothing for truth or right, and to follow such through all their infamous meanderings, is like firing Krupp cannon to kill a poor forlorn mosquito.

INQUIRY has been made concerning the *Deseret News* being sent free to the Elders in the various missions. We have made inquiry about the matter and sent to the *Deseret News* office the number of copies needed in each Conference in the British Mission, with the conference addresses, from where they can be distributed to the Elders. So if the design is to send them free, they may be expected in due time.

Those desiring the *Improvement Era* should send their names and addresses direct to the publishers.

THE believers in the unity of astronomical with Biblical time should be satisfied with the vigor and persistence of J. B. Dumbleby, editor of *The Past and Future*, which comes monthly, laden with statistical, historical and argumentative articles, in regard to the interesting topics on which they so untiringly dwell, and which we would love to quote, did our limited space permit.

THE SOUTHERN STAR.—The current number of the *Southern Star* gives a graphic and absorbing recital of the martyrdom of Joseph Standing, and of the recovery of the body by his associate, Elder Rudger Clawson, the latest Apostle ordained in the Church. It contains also a striking letter of testimony from Sister Leonore Pervis, of Monteveda, Florida, U.S.; both are telling things.

STRANGE.—While the Elders laboring in the Orient, because of much enquiry and promising openings are endeavoring to secure an increase in

the number of Elders, the doctrines of Islam are being proclaimed in the very heart of Christian England, and their organ, *The Crescent*, comes regularly to us as one of the exchanges of the STAR. Indifference to this is impossible, and while infidelity to Islam is deemed one of the deadly sins, yet in Turkey the Elders are allowed without molestation to preach as they desire, the law gives them equal protection and security with others, and probably the indignities the Elders have suffered even of late in England and in the States would be impossible, or would at least find adequate remuneration beneath the Crescent flag. Surely in this as in many other things Christendom could profitably copy some of the theories and habits of our faithful Islam friends.

RELEASE AND APPOINTMENT.—Louis C. Duncan has been released as Traveling Elder in the Irish Conference and appointed to labor in the same capacity in the Birmingham Conference.

ABSTRACT OF CORRESPONDENCE.

A WELCOME letter just received from Elder John H. Naisbitt of the Kentucky Conference, Southern States Mission, U.S., gives items of his experience in that section, he says:

"The Lord has wonderfully blessed me in many, many ways, I have had my health, have never lacked food or clothing, have always had a bed to sleep in, have had friends raised up to minister to my wants at all times, have enjoyed my labors, and rejoice in the experiences through which I have passed, and hope they will fit me for a life of usefulness on the earth. Though I do not crave for or wish any high position, yet I would like to discharge well the duties of a low or humble place in the Kingdom of God.

"Our baptisms are not numerous, yet many believe our testimony, but seem unequal to the effort of coming out from the world, but may be they will do so after a while. The young Elders (often changed) that have labored with me have been earnest and devoted, if inexperienced, so I have heard no discourse save on first principles since I have been here."

COUNSELLOR JAMES L. MCMURRIN writes that he is looking forward to the assumption of his duties in this mission at an early date in April next, at the same time he hardly feels that his position in the Senate Chamber at Boise City, Idaho, is the best training place for duties in the ministry, politics being in the ascendant.

President McMurrin says, that "there seems to be the very best of feelings among the Idaho people towards the Latter-day Saints, though there are several Elders laboring there without accomplishing very much, they had been trying for several days to get a Hall in which to hold meetings, but up to date of writing had failed," yet the Governor of the State in an interview claimed that, "The Mormon question was settled in Idaho and that all attempts to resuscitate it would signally fail."

PRESIDENT HINTZE writing from Aleppo, Syria, Turkey, under date of February 1, 1899, says:

"Since writing you last we have had word from Egypt that Brother Haik Djevahirdjian has three or or four ready for baptism. I have mentioned this also as we think it wise for two Elders to go to Alexandria, Egypt, and follow up the opening. The last couple of weeks have brought to light a probable field for a good harvest at Antioch in Syria. This is the old time field of good results anciently, and it appears that the Protestant movement has been very successful there, hence it augurs well for us. One of our Saints here is a near relative of a large strong family of Armenians near Antioch, and I expect to take their son George with me next week and go there to open up that district, and I do hope and pray that the Lord will make me successful in this undertaking as it will help us in so many ways in putting our mission on a more independent footing. Prospects seem good and our hopes are strong."

A LETTER from Elder Halldor Johnson now in Reykjavik, Iceland, gives great satisfaction, it being some time since we heard from that northern region.

Brother Johnson has been traveling between three and four hundred miles east, searching for the lost sheep of the house of Israel. He has baptized a couple of believers, though a great variety of sentiment prevails on religious matters; some believe the Bible, others care but little for it, and of those who profess to accept it, few are looking for angelic visitation or believe such a thing possible in this generation. At the same time he met with a good reception everywhere, and feels well in the Gospel of Jesus Christ, although quite lonely and traveling always on foot, railroads being unknown. He tries to instil into those whom he meets that God, who revealed Himself to Abraham, Moses, Samuel, Gideon, Zacharias, Cornelius, Paul and others, is the same yesterday, to-day, and forever.

TRUE CHRISTIAN SCIENCE.

DID Christ establish a scientific, religious organization, or Church, on the earth? Did He place officers in that Church, commissioned of Him to educate its members and fit them to graduate from this sphere of action to the higher sphere of heavenly development? If so, their teachings must have been "Christian Science," as approved and ordained of God, and this "Christian Science," costing so much to teach, must have been of great importance with God, and the use that humanity makes of it, is of unspeakable importance to them. When the exponent of a science knows from the beginning that each move he makes in its teachings is a move nearer to a most cruel crucifixion—when his chief assistants realize that most cruel martyrdom was to be their salary for working in this school, it is an evidence of the import it was to them, and no surprise should be felt that one of the teachers exclaimed: "If any man or an

angel of heaven, teach any other Gospel (or Christian Science) than this we have taught, let him be accursed."

In answer to our first question we have our Savior's assertion to Peter: "On this rock (the principle of revelation) will I found my Church, and the gates of hell shall not prevail against it." Again it is made doubly sure that He established His, Christ's, Church, from the assertion of the Apostle, who states that Jesus placed in His Church Apostles, Prophets, evangelists, pastors, etc.; as also that they were to exercise direct and important power—no less power than the perfecting of the children of God in this Christ's school of science. And this potent ruling is made that the office of Apostles, Prophets, etc., should continue till the Saints, or scholars, all come to a unity of the faith. Now these men were specially commanded by Jesus in these words: "Go ye into all the world and preach Gospel to all men;" but don't go yet; tarry at Jerusalem until you are endowed with the power from on high. In this is shown the potency the Savior coupled with this mission. Some of the resultants are shown in the history of the day of Pentecost, when by the power of God, through these teachers of Christ's Science, thousands were pricked in their hearts and in the agony of convicted guilt cried out: "Men and brethren, what shall we do to be saved?" Then the principal of the school answered: "Repent and be baptized for the remission of your sins." A momentous question! An astounding answer to all such as declare baptism non-essential! How closely obedient this great Apostle to the order of Jesus, wherein he was told to teach all things He had commanded, and how beautiful the unity with Jesus' teachings to Nicodemus: "Except ye are born again, ye cannot see the kingdom of heaven, and except ye are born of the water as well as of the Spirit, ye can in no wise enter into that kingdom." How beautifully in unison with our Savior's ensample, when He insisted on baptism of John that all righteousness might be fulfilled! When we couple with this that those scholars in the Master's school of Christian Science who had progressed thus far should receive the Holy Ghost by the laying on of the hands of the teachers—that its divine power should lead them into all truth, "bring things past to their remembrance," putting them in touch with their former spiritual estate, when they with "all the sons of God shouted for joy," and the morning stars sang their gladsome acclaim, that the foundations of this earth were laid, where they in the earthly tabernacles might be graduates in God's school of Christian Science; also it should show them things to come, making them Prophets of the most high God. And in this connection should ever be remembered that when the Son of God and John were coming up out of the river Jordan, the heavens were opened and the voice of God bore testimony that Christ was indeed His Son and that He was well pleased with Him. How quoters of the Bible and professed Bible believers can ask stronger evidence is among the strange things, in view of this great labor of love by the Father for His children here and of Jesus for His brethren, and in view of the cumulative evidence of the entire New Testament that our elder Brother did establish here a school of Science, commissioned its teachers, endowed them with the very power of the heavens. Valuing